guarantee of its reality only in Him. He is not only the Originating Cause, the ever real Creator, but also the ever-vivifying and loving Protector and Preserver, the all-harmonising and merciful Redeemer and Emancipator and the ever-lasting Perpetuator.

He is the Universal Self, the Soul of the cosmos. In all the perfection of His nature, He is present everywhere and always. In other words, He is a Being, infinite yet personal, distinct from the creature yet in every part of the creation at every moment, above all things yet under every thing; a Being who though inhabiting eternity yet engages Himself in taking an interest and having a sympathy in matters of space and time. Even in the tiniest of His created objects, He exists in all the fulness of His wisdom and majesty. Nothing exists but comes within His watch. Nothing occurs but by His appointment or permission. All things show Him; they are His forms, His thoughts, the features of His countenance deeply veiled. His are the substance, the operations and the results of the system of physical nature ; and His too are the powers and achievements of the intellectual essences on which He has bestowed the gift of origina-

tion and of independent action. The standing, enduring
universal laws of nature, the primitive cosmical forces which
.sweep through all time and space, the relation of things
to one another, their qualities and virtues, the order and
harmony of the whole,—all that exists is from Him. The
elements which compose the physical world and the ordi-
nances which they obey are His. Whatever of subtle principles
and ordered operations, the wit of man detects, is the work
of His Will. The ceaseless spread of vegetation like a lovely
garment over the whole earth and the ever-teeming, in-
exhaustible swarms of living motes are His handi-work.
His are the countless tribes and families of birds and beasts
with endless varieties of forms and movements and cries.